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COMMUNICATIONS.

For the Western Recorder.

PASCAL'S PROVINCIAL LETTERS.

If the Jesuits of the present day are not a very different order of men from those who lived at the time when Pascal wrote, his Provincial Letters deserve far more notice than they have ever obtained in this country.—They contain an unquestionably faithful exposure of sentiments and maxims, such as could only have come from the shrewdest of fallen spirits, and such as could only have been received and practised by the most depraved of fallen men. Merely as a literary work, these letters are, in the writer's estimation, unrivalled by any thing in polemics, that he has ever met. The author exhibits his ideas with a degree of clearness that cannot be surpassed, while his wit and satire seem perfectly inimitable. What makes *them* the more agreeable, is the entire good nature which characterises even their keenest strokes. These letters deserve the perusal of every reader, merely as a literary performance, especially if they can be read in the original. They suffer more by translation than most writings, although they still retain their substantial excellences.* The following extracts are given as specimens of the sentiments exposed, as well as the manner of handling all the subjects discussed.

In the seventh letter, the Jesuit with whom he represents himself as conversing, gives him the following information:—

"According to our celebrated Lamy, even clergymen and monks are allowed to kill those who are disposed to speak evil of them, in order to prevent the reproach. The intention, however, must be always rightly directed. See his own words. "A clergyman or monk is justifiable for killing a calumniator, [one who speaks evil of others, whether in truth or falsehood], who threatens to expose either his own or the scandalous crimes of the religious community to which he belongs, provided there is no other way of preventing him; as for example, when he is ready to put evil reports in circulation before any other measures can be taken. For in this case, as it would be allowable for a religious person to take the life of another to save his own; he is also allowed to slay one that would rob either him or his religious associates of a good name; this permission being the same as is given to the people of the world." I was not aware of that, said I, but simply believed the contrary, without any reflection, having often heard it said, that the church abhorred blood so much, as even to forbid ecclesiastical judges the liberty of sitting in criminal courts. Do not stumble at that, said he, our father Lamy proves his doctrine very clearly, although in his singular humility, he submits it to his judicious readers. And Caramuel, our illustrious defender, who refers to it in his *Fundamental Theology*, thinks the sentiment so certain, that the contrary is not even probable,† and he draws from it some admirable conclusions, as this, for example, which he calls the conclusion of conclusions, *conclusionum conclusio*, viz. that a priest not only may in certain instances kill a calumniator, but there are cases when he ought to do it.

"He examines several new questions by this principle, as this, viz. *Is it right for the Jesuits to slay the Jansenists?* There, said I, is a curious question in theology! The Jesuits are dead, then, according to the doctrine of father Lamy! There you are caught, said the father: Caramuel draws the contrary conclusion from the same principle. But how is that, my father? Because, said he, they do not *injure* our reputation. The Jansenists call the Jesuits pelagians; can we kill them for that? No; for they no more obscure the glory of our society, than an owl does that of the sun. On the contrary they have increased its lustre, however contrary to their intention. *They are not to be slain, for they can do no harm.*"

This is but a single specimen of the sentiments held by the Jesuits, in Pascal's time. Did he not give exact quotations from their books—books too, sanctioned by the authority of the whole society, one would suppose the letters a mere caricature. But as it is, no one need doubt their sober truth. It is to be kept in mind too, that Pascal was a devoted Catholic, and of course would not intentionally injure his own church.

But the reader is respectfully referred to the work itself, as one of the most amusing, instructive and finished expositions of error, that has ever appeared. It may also be of real service, in awakening more jealousy in regard to an insidious order of men, than all persons are willing to cherish. These letters are said to have opened the war, which once overthrew the whole order against whom they were directed. A similar honour may in part be still in reserve for them.

C. S. A.

* A translation of them has been printed in this country, and it is presumed is easily accessible.

† Any opinion was called *probable*, if supported by a single grave (respectable) Jesuit.

For the Western Recorder.

A REJOINDER.

MR. EDITOR—I am thankful to your correspondent, "Doing Good," for his remarks upon my communication inserted in the Recorder of the 15th ult. especially as they have led me to notice the omission of an important word in that communication. The clause to which he particularly objects, is in the first proposition. Among the articles not to be used, as it is printed, are "*bread* and cakes." It should have been "*sweetened* bread and cakes." To this he would not probably object. He seems to doubt whether the proposer of the scheme would be willing to adopt it as his own rule of life. I can assure him that he is, in respect to the articles specified, and has already done it, and that he is not aware of any unwillingness to adopt all the other propositions.

These propositions were made, not to decide for others their duty, but to turn their thoughts to the subject, and lead them to enquire for themselves, what they ought to do in relation to a world perishing in ignorance and wickedness. If the course proposed would *not* have a tendency to *do good*, I would say with all my heart, let no one adopt it. Nor ought it to be adopted, if it should appear to be carrying retrenchment too far. The extremes are, on the one hand, living so luxuriously as to injure health, and expend all one can procure, in feeding and clothing, and in other ways gratifying the body; and on the other, abstaining to such a degree as to diminish strength, and induce disease, or living upon unpalatable and unwholesome food. I would say to every person, whatever be his employment or station, take enough of wholesome, palatable, nutritive food; but I would tell him, at the same time, that not one of the articles named in my first proposition is necessary, unless in consequence of a *bad habit*, either for health or comfort, and that I *know* this from *experience*.

I am happy to agree with your correspondent "*Doing Good*," in the opinion, that the bible permits us to use the world. But let me ask, for what end are we to use it? Doubtless for our own best and eternal good, and that of our fellow men. To use it otherwise, is to *abuse* it. Is it not abusing it, to devote to the gratification of our appetites or our pride, what might, with the usual blessing of God, be the means of saving souls? That this should not be done, is all I desire; and is this desiring any thing contrary to reason? Would the indigent parent, whose only son or daughter was a captive slave in Africa, and could be ransomed and brought home for $100, be censured as acting contrary to reason, if he should adopt even *all the propositions*, in order to raise that sum? And should we not love our neighbour as ourselves, and do as much to send home the African, as we would to bring from Africa a citizen of our own country? The question is proposed merely as matter for consideration. It is indeed reasonable to use whatever God has designed for our use. But has He designed the products of Asia for the use of America? Has He not caused every climate and country to produce all that is necessary, at least, as common food and raiment, for its inhabitants?

As to what the bible says upon this subject, it is important that we should remember, that the ancient Jews were not commanded to "go into all the world and preach the gospel to every creature." We must look for examples and directions in relation to this duty, in the lives and instructions of our Lord and his disciples. Look then, dear reader, at their general conduct, and the spirit of self-denying benevolence, and deadness to worldly pleasure, which pervades the gospels and epistles. Hear the declaration, "Thou shalt love thy neighbour as thyself;" and in the parable of the good Samaritan, learn that every one, to whom you can do good, is your neighbour, whether he dwell at the next door, or in Asia or Africa. Hear Paul giving directions for contributions to supply the merely *temporal* wants of the poor saints at Jerusalem. 1 Cor. xvi, 2; and 2 Cor. viii, 9. See also Rom. xii, 1, 2, and xiii, 14; Gal. v, 24; 1 John ii, 15, 16; 1 Tim. 6, 7—12, &c. Then look at 500,000,000 of souls perishing for lack of knowledge, many of them now pleading for bibles, and teachers, and determine what the golden rule, "As ye would that men should do to you, do ye even so to them," requires at your hand.

I. T.

P. S.—I meant to have been shorter, Mr. Editor, but could not conveniently. I am desirous of promoting the cause of benevolence, which I regard as almost identical with the cause of Christ, in every proper way. I am unwilling, therefore, to send you an empty half sheet. I will relate an anecdote or two, which you may insert, if you think they will "*do good.*"

CIGARS VS. BENEVOLENCE.

During a recent journey, I became acquainted with a young man, who told me that for some time he had contributed fifty cents at each monthly concert. "And this (said he) I can very well afford to do; it is only one cigar a day for the month." He was formerly in the habit of smoking; but when he became pious, and began to reflect upon the condition of the heathen, perishing for want of a knowledge of the gospel, and upon the duty of mortifying the body, with its affections and lusts, he determined to leave the use of tobacco, and devote a part, at least, of the savings to the benefit of the heathen. He did so, and found it a source of more real pleasure than his former practice, as well as a benefit to his health. He is now enabled, merely by discontinuing the use of tobacco, to give fifty cents every month, to send the gospel to the heathen, and to save for himself six dollars a year in addition. Reader, "go thou and do likewise," if you use tobacco.

A HINT TO MINISTERS.

A young minister, settled over a small and not wealthy society in one of the New-England states, says his people contribute annually for benevolent objects not less than $500. During the last year, there being a special effort in behalf of the bible cause, their contributions amounted to about $900. How, it will be asked, are they induced to be thus liberal? I will tell you. The minister preaches three or four sermons every year upon the wants and miseries of the heathen, their readiness to receive the gospel, the duty of Christians in relation to them, and other kindred topics. He also takes pains to make the monthly concert interesting, by means of missionary intelligence. In a word, he keeps his own feelings alive to the privilege and duty of sending the gospel to the heathen, and acts as his own feelings, the providences of God, and the bible, dictate. Cannot and should not other ministers do the same? If they did do so, would not the result be similar?

For the Western Recorder.

CHRISTIAN PRACTICE.—No. I.

"Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure."

Christians seem to have lost sight, in a great measure, of the plainest principles of common sense, in application to the things of religion. Hence they will manifest, in words, great anxiety to possess that character, and those affections, for which they seem to make no effort. How often do we hear men, in their families, and in the social circle, pray that God would wean them from an inordinate attachment to the things of this world; and the next hour turn with coldness from the man who asks their co-operation in extending the Redeemer's kingdom?—Such persons, perhaps, are not aware that God is calling upon them to part with their earthly substance, for the very purpose of answering their prayer, and crucifying them to the world. But let me enquire of such, whether they mean any thing by their prayers; and if so, what it is? If they wish to be weaned from the world, why not try to effect it; and as they have opportunity, deny themselves, and cross their worldliness?—Then there will appear a correspondence between their prayers and efforts; a correspondence which will declare, at least, their honesty, and give good encouragement to others, that the object they seek will be attained. But how is this fact to which I have referred, viz. the want of correspondence between prayer and effort, to be accounted for? In my opinion, the secret lies here:—The Christian, in such cases, *prays* for what *he thinks he* OUGHT *to desire to possess*, and not for what he really DOES *desire*.

There are some thoughts in connection with this subject, Mr. Editor, which I wish to present to my christian brethren, through the medium of your paper. If permitted to do so, I will endeavour to regard your oft repeated admonition, "Be short;" and in my next number attempt to answer the question, What is the influence of such prayers?

M.

The following presents us with rather a singular subject, treated in a pleasant way:—

For the Western Recorder.

MR. EDITOR—I have been rather surprised of late, in hearing the views which some good men entertain, with respect to groaning in matters of religion. Had those views been expressed with suitable limitation, and had they referred only to some few christian brethren and ministers of our day, I would have remained silent. But the fact is otherwise. It is said that groaning in matters of religion, is *altogether* a thing of habit.—This I believe to be a mistake. But for the sake of accommodation, we will suppose that it is not; that *all* groaning about matters of religion is the result of habit—mere habit—nothing but habit. A question then arises, whether the habit is a good or a bad one. This question will be best answered, perhaps, by an appeal to the bible.

Groaning, then, is a habit which the children of Israel contracted and practiced in Egypt. "And God heard their groaning, and God remembered his covenant." Ex. ii, 24: Ex. vi, 5: Alluded to, also, in Acts vii, 34. On another occasion, we are told, "It repented the Lord because of their groanings." Judges ii, 18. David also contracted this habit, as noticed in Ps. vi, 6; xxxviii, 9; cii, 5. Micah did not come much short of this habit, when he said, chap. i, 8—"I will make a wailing as the dragons, and mourning as the owls." Prisoners had a habit of groaning in old times, and the Lord used to hear, regard, and deliver. Ps. cii, 20. In Paul's time, the whole creation had the *habit* of groaning. Rom. viii, 22. Paul, and the Christians of his day, groaned much.—He said concerning it, 2 Cor. v, 2, 4—"For in this we groan:" "For we, that are in this tabernacle, do groan, being burdened."

But further: If this is altogether habit, it is one in which the blessed Jesus himself indulged. See John xi, 33, 38. Paul also says, Rom. viii, 26—"The Spirit itself maketh intercession for us, with groanings which cannot be uttered." This means, undoubtedly, that the Spirit causes those to groan, in some sense or other, for whom, or by whom it intercedes.

Now, when I learn that patriarchs, prophets, apostles, primitive Christians, and even the Saviour himself, were in the indulgence of this habit; when I read that the Holy Spirit groans, or causes those whom it assists to groan, I think the habit, under suitable limitations, cannot be a bad one; and that those persons who so strongly object to it, labour under a serious mistake. The mistake, I suppose, is made through want of personal experience. They who never have felt deeply enough to groan themselves, may naturally enough conclude that others can easily refrain from it.

Again: When the whole of this lower creation (a few men excepted) groan together, being burdened, being made subject to vanity, why should I be blamed for mingling a groan with them? Paul, and the Christians of his time, groaned in themselves, "waiting for the adoption—the redemption of" their bodies. Why may not you and I do the same? And if it be reasonable to groan about the body, is it not equally so to groan about the soul?

But again: There is an awful place called hell. It is said that the inhabitants of that place *wail;* that is, they make doleful lamentation. We are also told, they *howl.*—This idea seems almost too awful for the present illustration; yet it will not be said that these demonstrations of agony are altogether a matter of habit. There is an adequate cause. Well, if souls, when lost, must wail forever in hell, is it wrong to groan about them before they get there? especially when deep feeling for them here, may be instrumental in preventing their eternal perdition? Why cannot men bear to hear a groan in behalf of dying sinners? Oh! it is the dreadful hardness of their hearts! *This* is the reason. The time is coming, when people must feel, and give full demonstration of feeling. That day will come as a thief in the night. Does any one think that he shall be as cool, as cautious, and as self-collected, at the day of judgment, as many now would choose to be? Will his fastidious sense of propriety abide in that day?

Once more: Supposing some of these good, cool, cautious, delicate folks were ministers, would it be *surprising*, if not many sinners around them groaned under a sense of guilt, through their ministration? Oh, that good people would read the bible more, and understand it better.

L.

REMARKS.—Our correspondent, no doubt, would discourage every species of *feigned* emotion. The "habit" spoken of has sometimes been abused. So has that of sighing, and of shedding tears. In the first place, then, let people feel; and then let them act naturally, under the influence of their feelings. This, we suppose, is all our correspondent would contend for on the subject.

From the Connecticut Observer.

CHARACTER OF RULERS.

Is it of any consequence what the moral and religious principles of rulers are?

Some good people have, of late years, ventured to express a wish that our rulers might be men who fear God, and acknowledge the reality of his government over the world; and they have even gone so far as to suggest, whether it is not the duty of all who regard the welfare of their country, to use their influence in securing the election of such men to the most important offices in the community. For this they have been proclaimed enemies of liberty, by those who would gladly be thought special lovers of the rights of the human family; and by the same have been charged with a design to unite church and state. Now if it were not unkind to ask men what they mean by the phrase, in this connection, when they themselves do not know what they mean, we should be inclined to make the inquiry.—Their wish undoubtedly is, that religion and government should have no connection; that the ruler should not, as ruler, know whether there is one God, or whether there are twenty gods; whether the principles of the divine government have, or have not, any influence on human governments. This is the legitimate feeling of those who say they will not have God to reign over them. The sentiment might come properly enough from an atheist; but not from one who believes in the moral government of God.

Every one knows there are certain great principles in the natural world, or rather certain fixed modes of God's operations, which, whether a man profess to believe in their existence or not, he cannot transgress with impunity. For instance, should a man deny that in all ages, and in all places, fire will burn, or water will run down hill, or will not without force rise above its level, his denial will not alter the fact; and if he were to attempt to execute any plan or scheme of business in opposition to these principles, he would inevitably be defeated. Who would employ one to build him a house, that denies the great principle of gravitation; and in laying the foundation, or in the superstructure, would leave this principle out of view, or attempt to violate it? Should your servant deny that fire will burn parchment, and as a consequence, talk of throwing your notes or your title deeds into the flames, you would not think it safe long to retain him in your service. You would reason correctly, that in the natural world there are certain great principles which men must respect, or they will fail in their enterprises, and bring ruin on themselves and on their employers. Just so there are certain great principles in the moral world which men must respect; certain rules of the divine government in relation to men, even in this life, which, whoever violates, will bring evil on himself and on those with whom he is connected. That a nation cannot long thrive which is unjust, or unfaithful to its promises, which is irreligious, trampling on the institutions of heaven, and casting off regard for the government of God, is, we believe, as fixed a principle in the moral world, as gravitation is in the natural world. And a transgression of this principle of the moral government of God, by a people, will as surely, in our estimation, unless speedy repentance intervene, be followed with disastrous consequences, as a violation of any of the great principles in the natural world. Now if this is so, the importance of moral and religious principle in a ruler is as clear, as the importance of correct views respecting the principles which govern the winds and waves, in a pilot; or of the principle of gravitation in the mechanist. An immoral or an irreligious ruler cannot be expected, in his measures, to have reference to the principles of the government of God, in which he has no belief, and with which he is probably unacquainted. But these principles cannot safely be overlooked. Whether they are contravened from the pride or the presumption, from the deliberate and deep rankling hatred or the ignorant indifference of the ruler, the effect on the community will be the same. The ship of state cannot with safety impinge against these fixed principles, more than the proudest ship of our navy can unhurt dash, under full sail, against the floating ice-berg. The subject may be brought within a narrow compass. If there are, as all who believe the bible must allow, and as we should judge from the analogy of the government of the natural world, certain fixed principles of God's moral administration, which cannot be violated with impunity; and if an immoral or an irreligious man will most likely either be ignorant of these principles, or will wilfully overlook or transgress them; then it is of vital interest to the community that rulers should be moral or religious men. Those who persist in reproaching and deriding Christians, for wishing to have pious rulers, must deny one of the two principles in the preceding sentence. They must hold that there are no such fixed principles in the moral government of God, or they must claim that the atheist or the infidel, or the man of vicious habits, will perceive and act on these principles as uniformly as though his principles and his morals were correct. We had rather be charged with attempting to unite church and state, than try to sustain either part of this alternative.

From the Evangelist.

"I KNOW I AM WRONG, BUT I CANNOT HELP IT."

This excuse is in the mouth of thousands. Its baneful influence produces incalculable evil. From the little child, that can only lisp its plea, to the aged sinner, whose head has blossomed for the grave, all are naturally ready to justify their delinquencies. The stupid and the anxious sinner, the cold and the unconverted professor, are alike ready to justify their fault, by saying, I know that it is wrong, but could not help it. Those who make this excuse are far from any thorough examination into its propriety and influence. For the benefit of such I would suggest a few considerations.

1. *This plea is a full denial of the very first principles of moral obligation.*

It is equally the dictate of the bible, and of common sense, that a man is not under obligation to do what he cannot do; that he is not worthy of censure for neglecting what he has no ability to perform. Our moral obligation is commensurate with our ability. We are under obligation to do that only which we have power to do. It is then an utter absurdity, a contradiction in terms, to say that we are blame-worthy, for a thing, and still cannot help it; have no power to avoid that which deserves the blame. The plea, then, strikes at the very root, at the first principles of moral obligation; principles so plain and self-evident, that the little child that just begins to lisp his excuse, can read them as they are written on his own heart. Take away from the doctrine of moral obligation, this corner stone, that what ought to be done, can be done, and the whole fabric will totter and fall.

2. *It charges injustice upon God.*

The very plea represents that God has made it the duty of his creatures to do what they cannot do. And we know that it would be totally unjust for any being to require impossibilities of his inferior subjects; still more it would be unjust and tyranical, to punish him for neglecting to do that which he could not perform. That parent would be viewed as a tyrant, yea, a very monster, who should require of his child, what he knew it could not perform, and then severely punish its neglect. Thus do they foolishly charge God; charge him with injustice, who say, that they cannot do their duty; that they are blame worthy, for that which is beyond their control.

3. *It destroys a sense of their guilt.*

The very object of the plea is to do away a sense of guilt. So far as we believe that we cannot obey God's commands, just so far we feel absolved from the guilt of our disobedience. This plea, then, so far as its influence extends, operates directly to destroy or to prevent conviction. Hence those persons who offer it are destitute of clear and discriminating views on the evil of sin, and the extent of their own vileness. They may be greatly distressed, and talk much of the number and the aggravations of their sins, and tremble under the forebodings of merited wrath! But still their self-righteous efforts, the hard thoughts which they harbor (sometimes secretly) in their bosoms towards those who press upon them their obligations and guilt, and the dissatisfaction which they feel towards those, who enjoy the complacent smiles of their Saviour, all prove that they have a good opinion of themselves, and prove that they are far from deep and pungent conviction. No man, who attends to the operations of his own mind, and with unobscured vision reads the law, written up on his heart, feels that he is blame worthy for neglecting what he cannot perform, or for doing what he cannot avoid. By preventing conviction, this plea effectually prevents the conversion of the unregenerate, and the returning obedience of the erring people of God.

4. *It counteracts the sanctifying influence of God's word and Spirit.*

When sinners are converted, and when believers grow in grace, they act freely, in view of motives, through the influence of the Holy Spirit. The influence of the Holy Spirit, in the whole work of salvation, is adapted to man as a moral agent, and to divine truth as a means through which moral action is produced. It is through this two fold influence that sinners are regenerated. This great moral change is not produced by the truth, *without* the Spirit; nor have we evidence that it is produced by the Spirit, *without the word of God.* This is true in regeneration and in progressive holiness. The act of turning from sin to holiness, of transferring the affections from the world to God, is a moral act, an intelligent act, performed through the Spirit, in view of the motives which God's word presents. In this act regeneration takes place. Now the plea of which I am speaking, in its tendency, counteracts directly this influence from the word and Spirit of God, and opposes this change in the moral agent. No motives, however winning or alarming, can possibly induce a moral agent to attempt what he fully believes is impossible. No man ever forms the resolution, or puts forth the effort, to do an impossibility, fully believing it to be so. Such a resolution and effort are impossible in the nature of the case; are utterly incompatible with the very constitution of a moral agent, and with the laws which govern his conduct. The prospect of good to be secured, and the expectation of success, are ingredients, without which motives are powerless. Take away this mainspring of moral action, from motives, and they would produce no more influence on mind, than on mattter. And this plea, so far as it is believed and cherished, does this. Under the influence of such an excuse, the sinner feels that all efforts which he might make to secure his salvation, would be unavailing. And, consequently, he will neither form the purpose, or make the exertion, which are absolutely necessary, which are indispensable, if through the energies of the Holy Spirit, he repents of sin, and embraces the righteousness of Christ.

A. R. A.

From the Rochester Observer.

PRAYER MEETINGS.

The idea has of late been deeply impressed on my mind, that God must take it exceedingly ill of his children, that they ask so little of him, and ask with so little expectation of receiving. That Christians, except in seasons of revival, *do* ask little, and expect less, in their prayers, must be evident to any one, who frequents the place where prayer is wont to be made. I have often, while in prayer meetings, of late, wished the questions might be proposed, "Why have we come here? What do you expect from this meeting? How many souls do you think will be converted in answer to the prayers offered here this evening!" From a great majority of those present, I am confident the answer, if candid, would be, "I came here because I thought it my duty to come. Don't know that I expect any thing in particular from the meeting. Cannot say that I think any souls will be converted in answer to the prayers offered."

Christian, God puts these questions to you every time you enter the place where prayer is made; and takes the answers from your heart. And be assured he will give you just according to your faith. You expect nothing; you will receive nothing. But it is wonderful that you do not receive death and damnation, for thus abusing the infinitely good and gracious God. He has said, "Ask, and ye shall receive." You answer, "I suppose I must ask, but I do not expect to receive." You would not thus treat an earthly friend. If your father had said to you, (a father who you knew had the ability to fulfil his promises), "Come to me, my child, whenever you need any thing; tell me your wants, and I will fully supply them;" you would not go to him, and after telling him that you were poor, and wretched, and in want of all things, say, "I have told you my wants, because you commanded me to do so; and not because I expect you to supply them." You would not thus requite his kindness; you would not thus grieve his heart. And well may the blessed God ask, "What iniquity, or what unkindness, have you found in me, that you distrust my promises?"—"Oh," you will say, "I am so unworthy." And is your unworthiness a reason why you should disbelieve God? Jesus knows all about your unworthiness; and he says—"Whatsoever you ask in my name believing, you shall receive." Why then will you add to all your other sins, that of disbelieving the words of your Saviour? You may consider it an evidence of great humility to do so.—But in the sight of God it is rank pride, and obdurate unbelief. What is it but a determination not to have any thing of God, if you cannot receive it on the ground of merit?

I attended a prayer meeting a few evenings since, the professed object of which was, to pray for the conversion of the children in a certain Sabbath school. I think but one individual who prayed, offered a single petition to that effect. There were abundant confessions of sin; and many declarations, both in prayer and in remarks which were made, that we could not expect our children to be converted, till we lived better, and were prepared to pray better; or in other words, till we could carry to God a good deal of our own righteousness, as a price for their salvation. Surely, I thought, these Christians have forgotten that "the blood of Jesus cleanseth from all sin," and that by it, sinners, just such as we are, may

"enter with boldness even into the holiest of holies," and ask and receive the greatest blessings. Waiting to be good enough to pray acceptably, is like the sinner's waiting to be good enough to go to Christ; but certainly it is more inexcusable, in those who know the way to the mercy seat. Oh, if Christians, when they go to God in prayer, would throw their own merit entirely out of the account, and depending alone on that of Christ, would urge their petitions in his name, and I had almost said, claim an answer; a prayer meeting, though composed of but two individuals, would cause the place to be shaken in which it was held, and to be filled with the Holy Ghost. If Christians would pray in this manner, an appointment for a prayer meeting would fill Satan with dismay; as he would know assuredly, that such a meeting would deprive him of a multitude of subjects. But he laughs at such meetings as the one I have mentioned. The wicked fear nothing from them, and enquiring sinners, if any attend them, do not expect to be benefitted, as they know such praying can accomplish nothing. S.

From the Sabbath School Treasury.

"Sabbath Schools would have saved me from the gallows."

Gibbs, the pirate, who rose to "bad eminence," by a participation in the murder of three or four hundred of his fellow mortals; and who, according to the demands of justice, recently suffered public execution at New-York, was endowed with native talents of a high order. His mind, though unpolished by education, would occasionally sparkle with dazzling brilliancy, in spite of the uncouth rubbish in which it was enveloped. "Seldom could I find a man in any part of the world," said he, "who could compete with me in matters of intellect; but I always felt myself inferior in point of mental cultivation."

A few days before his execution, Gibbs was visited in his prison by a clergyman from his native town. He appeared inpenitent and strikingly indifferent to his fate. He conversed with stubborn composure about the rope, the hangman, and all the apparatus of his inglorious death. Yet, now and then, a word of regret fell from his lips.

"Had I been instructed in *Sabbath schools*, (said he), they would have saved me from the gallows; but Sabbath schools were fifteen years too late for me." "How came you to know about Sabbath schools?" enquired his visitant. "Oh, I knew that the religious world was all alive. We found tracts and reports on board the vessels which we captured. I read them all." "At the age of fourteen," continued he, "I was almost a Christian. As I sat in the back seat above the singers, in the gallery of your meeting-house, I often trembled in view of my eternal destiny, as described in the faithful preaching of father G——."

Here are two things, Mr. Editor, which are worthy of particular attention. *First*, the testimony of this condemned culprit in favour of Sabbath schools. Reasoning from a knowledge of human nature, he well knew that, if his heart, while young and susceptible, had been brought under the moulding and transforming influence of the gospel of Christ in Sabbath schools, he never would have run his guilty career, nor have ended his life on the public scaffold. And *second*, we here see an exemplification of the truth, often inculcated, but too little regarded, that if a man resist and repel the early convictions of conscience, he is in imminent danger of being given up of God to a "reprobate mind." Let the young, then, be admonished by this man's example. Youthful readers, *this man* once had tenderness of heart as you have now; he was sensitive to the least impression; he trembled, he shuddered, and writhed in spirit at the sight of himself, as a lost sinner hastening to the bar of God; and he was, in his own language, "almost a Christian." But alas, what did it avail him! How many are "*almost Christians*," who never will "see life!" No more than you, did this man mean to become a hardened wretch, a murderer, a pirate, when he first whispered to the blessed Spirit, "go thy way for this time." But to his sorrow, perhaps his *eternal* sorrow, the Spirit took him at his word, *departed*, left him to himself; and you see his miserable end. Beware, then, and cherish the least seriousness you may have, nor for your life, *grieve* the tender influences of the Holy Ghost.

There is another fact, Mr. Editor, in the history of this man, which seems to me quite paradoxical. He was, during the whole course of his piracy, in the *constant habit* of reading his bible and hymn book!

Observing that his bible was occasionally interspersed with the first lines of hymns, his visitant asked the reason. "To refresh my memory," was the ready reply. "Do you know these hymns?" "Which?" The first line being read, he promptly repeated the whole hymn. Seven eighths of Watt's psalms and hymns, he observed, were familiar to his mind. His knowledge of the scriptures was very great. He chose these books for his companions, he said, because he always admired them, and because he had but little leisure to devote to general reading.

C****.

We see nothing exactly *paradoxical* in the fact last stated. Wicked men often please themselves with beautiful theories of virtue, and sentimental thoughts on the religion of the bible. Even infidels are known to do this. Most of the deistical writers, we believe, have left on record beautiful encomiums of christian morality, which may be supposed to have served as so many plasters of self-righteousness, for the healing of a wounded conscience.

Nevertheless, the fact alluded to is full of instruction. "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven." A sentimental recognition of the Master's will, cannot avail any thing, unless it is connected with the habit of honest-hearted obedience. The principle applies to every department of christianity, and among others, to the claims of beneficence. "Be ye warmed, and be ye filled," goes for sheer hypocrisy, when there is no effort to supply the needful.

TEMPERANCE.

From the Albany Daily Advertiser.

STATISTICS OF INTEMPERANCE.

It is stated in the public papers, that the city of New-York licences 3038 persons to sell ardent spirits. Should each person sell to the amount of three dollars per day, it would amount to the sum of $3,391,360

The city of Boston licences 600 persons, which, by the same rule, would amount to 657,000

The city of Albany, with a population of about one third of Boston, licences (or did last year) 396 persons, which would amount to 433,620

$4,471,980

Thus we have a grand total for the three cities, if only each person licensed sells to the amount of three dollars per day, of *four million four hundred seventy-one thousand nine hundred and eighty dollars* per year. Whether the estimate of three dollars per day is too much or too little, the public can judge, and lower or increase the estimate to meet their views; in any case the result is sufficiently alarming. Would the whole community unite and determine to give up the sale and use of ardent spirits, the yearly sum saved to this city and nation would be prodigious.

If a city containing 200,000 inhabitants, expends $3,318,360 in this pernicious article, what is the estimate for twelve millions of free people!

The attention of the consumer of this staple of our country, (whiskey), should be called to the enormous profit they pay on it; while the wholesale price by the gallon is only about thirty cents, those that purchase it by the single glass pay about one dollar a gallon, or more than 300 per cent profit.

A vender of ardent spirits (residing in the 2d ward of Albany) by retail and wholesale, informed the writer of this article, that he sold last year 70 or 80,000 gallons, and expected to sell 100,000 gallons this year.

"*Third Annual Report of the New-Hampshire Temperance Society.*" 8vo. pp. 24.

This document has been prepared with great care, and furnishes abundant evidence, both of the destructive influence of spirit-drinking on the bodies and souls of men, and of the efficiency of Temperance Societies, in counteracting the evil. Indeed no one can now justify himself in any course inconsistent with the principles of these societies by the plea of ignorance. No man can innocently neglect to obtain the requisite information in regard to a movement of such vital interest to the community.

"Piety weeps," says the document before us, "over the sloth, timidity, and even *opposition*, of some that bear her name;" and it is remarked by persons whose acquaintance with the state of the temperance reformation gives them a right to speak confidently, that the most prominent obstacle to its advancement at the present time is, the indifference or opposition of men who call themselves *religious*. Our Saviour *went about doing* GOOD. Here are his disciples, doing immense, incalculable, and manifest *evil*.—Strange discipleship, that throws down what the Master sets up! that scatters abroad what the Master gathers together! Is it not so? Is it not absolutely certain, that the Temperance Societies are removing a prominent obstacle to the success of the gospel, and that those men are continuing in business and in practices that must *cease* before these societies can attain their object? Nay, the very fact that some engaged in that business and guilty of these practices are members of christian churches, is what, more than any thing else, upholds the abomination of desolation under which we suffer. How long shall the name of the holy Saviour be thus prostituted—thus made subservient to the most deadly purposes of the powers of darkness! No drunkard shall inherit the kingdom of heaven; but multitudes become drunkards through the influence of men professing to obey Him who rules in that kingdom.—The judgments of God are pronounced against all workers of inquity; but thousands are led to work iniquity by men who call themselves the servants of God!

"If thou sayest, Behold we knew it not; doth not He that pondereth the heart, consider it; and He that keepeth the soul, doth He not know it? And shall He not render to every man according to his works?"—*Boston Recorder.*

"*An Address delivered before the Providence Association for the Promotion of Temperance, May 27, 1831.* By USHER PARSONS, M. D." 8vo. pp. 16.

The subject, the influence of intemperance upon *health*, is treated with ability. We do not remember to have seen the following illustration of the evil of drinking, in any of our temperance publications:—

"It is stated by the author of Sketches on India, that the British officers under Gen. Matthews, who were confined for years in the dungeons of Seringapatam, and kept on rice and water, were many of them, when captured by Hyder Ali, affected with liver complaints, and had received severe wounds; yet upon returning to their regiments, found themselves in perfect health, and were higher in rank by the death of their brethren, who had been cheering themselves with old madeira, champagne and brandy, at the expense of both health and life.—*ib.*

Maine.—The number of Temperance Societies in this state is about 130, embracing at least 7,800 members. Previous to the commencement of the temperance measures, it is supposed there were not less than 10,000 drunkards in the state, and that not less than 1000 died annually by intemperance. Out of a population of 12,591, it is ascertained that eighty-four drunkards have been reclaimed. In a town in Washington county, containing one thousand inhabitants, there were formerly consumed ten thousand gallons of ardent spirits in a year, at a cost of 10,000 dollars; but the influence of the Temperance Society formed in this town about five years ago, has been such, that there were consumed last year but about two hundred gallons. The principal hindrance to the entire abandonment of the use of spirits in the state, is found in members of the church.

Lickinghole, Va.—The second annual meeting of the Society was held on the 4th inst. at which the following resolution was passed:—

"*Resolved*, That this Society, from past success, has abundant reason to take encouragement, and press forward, with the confident hope of seeing another generation raised up, much more temperate, sober, virtuous and happy than we are.

"This resolution was followed by some very forcible and appropriate remarks by Rev. James Wharey, calculated to advance the interests of the Society."

About twenty-five miles from this place, in —— county, there is a certain *preacher* who sells whiskey. It so happened on one occasion recently, that while preaching, his little son came into the meeting-house in great haste, and taking his father by the pantaloons, said in an audible voice, "Dad, give me the key of the shop, for Mr. —— wants some whiskey." The astonished minister became at once the laughing stock of his whole congregation; and we now hope that this incident will lead to his radical change.—*Ch. Index.*

On Friday night last, in Weston, Conn., Joshua Adams, put a period to his existence by taking laudanum. He was about forty years of age, was formerly in good standing in society, and possessed considerable property, which has been dissipated by habits of intemperance. It was this vice which led him to his untimely end.—*Gen. of Temp.*

The Mansion-House, Trenton, N. J. kept by Wm. J. Leslie, is spoken of as deserving patronage, not merely for the excellency of accommodations afforded in it, but because it is *a temperate hotel*, from which tea, coffee, and lemonade, have entirely excluded ardent spirits. On the 4th of July last, the day was celebrated by a company, who dined together at this house, and had *good cheer* with *cold water*.—*ib.*

INTELLIGENCE.

The claims of the American Board of Foreign Missions continue to excite increased attention among the churches. It gives us pleasure to present the following article on this subject, as furnished at the missionary rooms in Boston:—

For the Western Recorder.

PROPOSED ENLARGEMENT OF SEVERAL MISSIONS.

In view of the exigencies of the missions and of the the treasury of the Board, the Prudential Committee, early in the present year, adopted resolutions to the following purport:

1. That it was exceedingly desirable to send, within eighteen months, about twenty missionaries into the different parts already occupied, to some extent, by the Board, viz: three or four to the East-Indies; at least six to countries supplied from the Mediterranean mission; as many as six or seven to the Pacific ocean; and three to the Indian tribes of this country.

2. That no measures could with propriety be adopted, which would increase the present debt of the Board.

3. That the Committee confidently believed the christian community to be so much interested in missions to the heathen, that sufficient pecuniary means could be obtained for sending out twenty new missionaries, and even a greater number, within a year and a half.

From September 1, 1830, to March 31, 1831, or the first seven months of the current financial year, the receipts into the treasury of the Board had been only $46,000. Supposing the receipts of the five following months to be in the same proportion, the income for the year would be only $79,000. Last year it was $83,000; and *then* it fell nearly $20,000 short of the necessary expenditures. So that there was likely to be an impossibility in the way of sending out new missionaries, unless there was an immediate and considerable increase of liberality in the friends of the cause. It would require nearly $100,000 to meet the unavoidable expenses of the current year, and to pay the balance owed by the Board when the financial year commenced; and an additional sum of considerable amount, before the close of the year 1831, to meet the cost of sending fifteen or twenty missionaries and their wives to remote fields.

The case was rendered more urgent by another fact. The prayers of God's people for a greater number of labourers to be employed in the heathen world, which so many of them had been long sending up to heaven, had been so far answered, that three-fourths of the number of missionaries above stated were not only accepted by the Prudential Committee, but would complete their studies in the ensuing autumn; and many of them were then anxious to know at what times and to what places they could be sent.

A series of statements was, therefore, addressed to the patrons of the Board, through perhaps a dozen of the religious newspapers, respecting the necessities and claims of the missions and missionaries of the Board; and written circulars on the subject were sent to clergymen in different parts of the country, and oral addresses were made to congregations in some of the more important cities, and to several ecclesiastical bodies.

The result has been, through the blessing of God, that the necessities of the Board have, to some extent, arrested the attention of the benevolent; and a feeling of interest has been developed in many places, which, though it has not yet furnished the means of reinforcing the missions, encourages the hope that the means will be afforded. There is an actual increase in the receipts from some parts of the country, and the Committee are assured that reliance may be placed on an increase in some other parts. No where, however, has there been such an advance, as to render it unnecessary that there should be a similar advance in *all* places, from whence the Board is accustomed to receive patronage.

Meanwhile the time is passing away, and the season is drawing near, when the reinforcements should be sent to several of the missions.

It was stated that three new missionaries were required for the Indian tribes of this country. Two of these have not only received their designation, but are now on their way to the south-western shores of Lake Superior, the country of the Chippeways; circumstances, which need not here be detailed, having made it necessary for them to cut short their preparatory studies a little, and hasten their departure. The third has received his designation, and is expected to enter upon his missionary duties in the autumn, among the Indians in the state of New-York.

With regard to the other fields, also, the Committee have resolved to act upon the belief, which they have, that the churches will sustain them in following the course so manifestly pointed out to them by divine providence. Since missionaries are so much needed, and since so many are at command, they have resolved to send them out, with as little delay as possible, and as nearly as may be in the following proportions, viz: two, including a physician, to Palestine, for a new station; one with a view to the Armenians of Asia-Minor; two for the Greeks of the Levant; five for the East-Indies; and six or seven, including a physician, for the Sandwich Islands, and the Northern Marquesas, or Washington Islands. A printer will also be needed for the Sandwich Islands.

It is obvious that circumstances, now unforeseen, may considerably modify the plan of these contemplated reinforcements, as to numbers and proportions; but the plan above described is the basis of present arrangements.

The only reasons for solicitude appear to be these two:—

1. Lest the pecuniary means necssary for sending out these reinforcements should not be seasonably afforded. The missionaries already in the field, and their families, and their schools, and the operations of the printing establishment, must of course be sustained. Even this, as has been seen, will require an advance upon the contributions of last year. Increase the expenses of their outfit, passage, residence in foreign climes, and of additional schools, and of more efficient and extended opperations of the press.—Possibly so much particularity is unnecessary in the statement of these facts, but the due consideration of them at this time, is of the greatest practical importance.

2. The other ground of solicitude is, lest many patrons of the cause—should the treasury of the Board have the means, next year, of meeting the demands which are made upon it—will feel that *their* donations, for that year, may be dispensed with, either wholly or in part, and will consequently divert the contributions they had been accustomed to make for foreign missions, to other objects. Here is the explanation of most of the past fluctuations and embarrassments, not only in the treasury of the Board, but in those of several other great benevolent institutions. Let every donor feel, *whatever be the amount of his donation*, that *his* aid to the several great standing objects of christianity ought by all means to be steady. In most instances, it does not cost as much to support missionaries after they are fairly settled in their respective fields, as it does to send them out; but then every addition to the number of the missionares occasions a proportional increase in the cost of the general system; and there will probably be as loud a call for more missionaries next year, as there is now, and it may be hoped louder and louder from year to year, till the earth is filled with the knowledge of the Lord. Every new success increases the demand for new missionaries.—Let *every man* and *woman*, who feels it a privilege to contribute to the cause, feel also a personal responsibility in reference to the uniform advancement of the whole work.—Then there will be no danger of retrograde movements.

It is unnecessary to say any thing to guard against the impression, that fifteen or twenty missionaries are a great number to send out in one year. It is a small number, whether compared with the ability of the churches, or the immediate claims of the nations we have actually undertaken to evangelise. When will the work be done, at this rate of sending out preachers? The Committee have never yet rejected the services of any suitable man, for the want of the pecuniary means of sending him, who offered to go and preach the gospel to the heathen; and it is most earnestly to be hoped that a necessity for doing so may never arise. Let all, whom the Lord qualifies for this work, and inclines to engage in it, be sent forth. The churches at home will have none the fewer preachers, for sending many abroad; and if many are sent abroad, from year to year, the reaction, and the direct blessing of God, will be such upon the zeal and activity, and devotedness, of our own pastors and churches, that we shall be gainers by our sacrifices; and that will be fulfilled in us, which is spoken in the scriptures of truth, "He that watereth, shall be watered also himself."

REPORT

Of the State of Religion in the Congregational Churches of Connecticut.

This report, as contained in the Connecticut Observer, mentions the goodness of God, in continuing the peace and harmony of the churches, and reviving his work among them; and speaks of the spirit of benevolence, as every year giving demonstration of a stronger tendency towards that total practical consecration, which should distinguish the followers of the Redeemer. The following are extracts from the article:—

"Something more than one hundred of our congregations, have been specially blessed with the influence of the Holy Spirit, sent down from heaven. In some of these, the work is at present on the decline, but in *most*, it is at this moment advancing with increased rapidity and power.

"It will not be expected that we select from the many, or name particularly, those congregations which have enjoyed, or are now enjoying the divine influence. Suffice it to say, the showers of heavenly grace have descended, and are now descending upon our churches, like rain upon the mown grass; and all classes, including every grade, from the moral man and specious believer, to the licentious and open infidel; from the grey-headed sinner, to the little child, are brought by the grace of God, to bow in meek submission to the King of Kings. As converts are daily multiplying, it is impossible to calculate, with any degree of certainty, the number who have been hopefully brought into the kingdom. Nor would we venture a conjecture even, as to the numbers who may ultimately become subjects of this work.

"It ought to be remarked, that such in general is the spiritual aspect of our congregations, that even those who do not at present enjoy a season of special grace, are assuming encouraging appearances of a coming revival. Christians are expecting great things, and praying for great things, and the moral heavens are exhibiting cheering indications of an abundance of rain.

"It would be gratifying to give a somewhat minute detail of the character and progress of the work, in many of our congregations, several of which have, each, already seen more than one hundred sinners hopefully redeemed from the slavery of sin and death, and brought into the liberty of the children of God. But the time will not allow us to contemplate in detail, these various fields, so many of which have, during the past year, produced and are still producing an abundant harvest; nor are we allowed to linger, as we cast our eye over the many other fields in our state, which are already white for the sickle.

"Yet we should do justice neither to the subject nor our own feelings, were we to pass entirely unnoticed, the interpositions of divine mercy in behalf of Yale college. While we rejoice that the pecuniary prospects of that venerable institution are becoming more flattering; we are bound still more to rejoice, and give praise to God, that the college has shared so largely in the richer blessings of redeeming grace. It is estimated that one hundred and twenty students have, during the past year, been converted to God. This event, viewed in its connections with the ministry of reconciliation, with the church on earth, and the future welfare of immortal beings, can but excite in some measure, the gratitude of Christians below, as it does the joy of all holy beings above.

"Nor is this immense harvest field scarcely less interesting, when we look more extensively abroad on the churches of our land.

"Reports from the various ecclesiastical bodies with which we are in correspondence, are of a very interesting and cheering nature.—New-Hampshire, Massachusetts, Rhode-Island, Vermont, and the General Assembly of the Presbyterian Church, have been greatly refreshed with the dew and the rain of heaven. Vermont is enjoying, at this moment, the blessing of fifty revivals; and from a report of the General Assembly of the Presbyterian Church, it appears that not less than three hundred congregations, in that connection, have, during the past year, been specially blessed with revivals. To the above add the revivals which have occurred in all our congregational churches; in the Dutch reformed churches, and in those bodies of Christians who are in correspondence either with the presbyterian or congregational church, or both; and it is estimated that not less than nine hundred congregations have within a few months, been blessed with the outpouring of the Spirit of God.

"In noticing the *means* employed to bring about this desirable state of things, our eye is naturally directed to the regular dispensations and ordinances of the gospel. Doubtless in all the conflicts between the kingdoms of Satan and of Christ, the stated administration of gospel ordinances, constitutes, in the hands of the Spirit, the impregnable fortress which God has thrown around his church, and by which he enables her not only to resist with success, the fiery darts of the wicked one, but to carry her conquests into the territory of her enemies.

"Our Sabbath school and bible class instruction; our monthly concert of prayer; the deep and settled conviction which has for sometime past, been abroad in the churches, that something more for the salvation of men must be done; and this feeling accompanied with the fervent wrestlings of importunate prayer, have all, beyond a question, contributed to hasten on this blessed day.

"Nor can we forget or pass unnoticed, the bearing of the temperance cause on this subject. The influence of temperance, or its opposite, on the human mind, is now too well understood, to need a single remark or illustration.

"*Finally*—The continuous meetings, more commonly called four days' meetings, have evidently been owned and blessed of God, to the conviction and conversion of many sinners.—These meetings are held in our houses of public worship, and are unattended with confusion or noise. Naught but the voice of the preacher, or peradventure the occasional sigh of a heart weeping over its sins and its miseries, interrupts the reigning stillness. These meetings have manifestly been the means, under God, in many instances, of imparting light and life and motion to the slain.

"It ought to be specially noticed, that these meetings possess a peculiar character. Preaching and praying constitute the chief employment from day to day, till the close. And it is granted on all hands, that preaching and praying are means of God's own appointment.

"Yet it must be admitted that such meetings, like many other good things, may be abused.—From the reports of the District Associations, it is manifest as a general fact, that there must be a preparation of heart on the part of the church where the meeting is held, in order to secure the effective agency of the Holy Spirit.

"In view of the whole, we are constrained to say, that while we feel ourselves called upon to render unto God thanksgiving for the wonderful manifestations of grace, during the year gone by; and while we feel ourselves encouraged to go forward with renewed zeal in our Master's service; we would also desire to lay ourselves down in the dust before him, and to say from the heart, "Not unto us, O Lord, not unto us, but unto thy name give glory."

Four Days' Meetings.—It is supposed by many that meetings of this kind are uncommon in the episcopal church. This is an entire mistake. In the diocese of Maryland and Virginia, they have been held for years, though under the term "Association." For the last four or five years they have been common in this diocese, and have been attended with the most blessed effects. I use the word *four* days meeting, as that is the usual time among many denominations. Ours, however, have not been confined to this, or to any number. At one meeting of the "Association," held in the parishes of Rev. Messrs. Bull, Clemson, and Brinckle, we were together nine days in succession last autumn, having at least three services each day. Two years since there was a three days meeting connected with St. Paul's, St. Andrew's and St. John's churches, in this city, and it is purposed, God willing, to hold a similar meeting in the fall. I well remember that the exercises were well attended, and the impression valuable. May I be permitted to suggest to any reader of this short article, who may be acquainted with the history of "associations for religious exercises," to give us some account of the origin and progress of those of Virginia and Maryland, and in some of the states composing the eastern diocese? Such a history at this time, with the detail of the method in which the religious exercises are conducted, would be highly useful at the present period.—*Philad. Epis. Rec.*

Protracted Meetings.—We are informed that during the last week, three days' meetings have been holden in Hillsborough, Amherst, Warner, Chester, Nelson, Gilmanton, and Goffstown.

In *Hillsborough*, the meeting was interesting and solemn; quite a number appeared deeply affected. There were evident tokens of the divine presence and approbation.

In *Warner*, we understand fifty or more appeared as inquirers, and desired the prayers of the church.

In *Amherst*, it was a season of great solemnity, which pervaded the whole assembly, and a considerable number manifested serious concern. The state of religion in this town is very encouraging.

From *Chester* and *Nelson*, we have heard nothing farther, than that the meetings were well attended, and peculiarly interesting.

In *Gilmanton*, the meeting was highly interesting and affecting to all present. Before its close, many were inquiring with deep solicitude, what they should do to be saved. A considerable number have since expressed a hope that they have passed from death unto life.

At *Goffstown*, the meeting commenced on Thursday. The concourse of people was immense; the meeting-house was filled to overflowing. Ten or twelve ministers attended, whose labours were appropriate, and signally blessed. Many were awakened, and some appeared very deeply convicted of their danger while remaining unpenitent, and others expressed a hope of pardon previous to the close of the meeting. That God approves of these meetings, and manifests his gracious presence in their midst, no serious mind can doubt. We believe no instance can be named where God has not given special evidence of his power on such sacred convocations. There are bright appearances in a great many towns in this county.—*N. H. Observer.*

Baptist Association, York, Me.—The principal additions have been made to the following eight baptist churches: Buxton and Berwick, 11 each; Acton and Milton, 16; Second Sanford, 19; First Lyman, 23; Waterborough and Alfred, 40; First Sanford, 54; South-Berwick, 96; other churches, 42; total 321. The excluded above the restored, 5; died 13. Those dismissed, including a church dismissed to the Oxford Association, above those received by letter, including those organised into new churches, 8. Making the nett increase of the Association, 295. At the time of our last Association, we had churches in twenty-one of the twenty-four towns in York county, leaving three towns, viz. Kittery, Elliot, and Biddeford, unoccupied. These three towns still remain without baptist churches, though we understand there are several baptist professors residing within the limits of at least two of these towns. There were received the present year, two churches in towns in which other baptist churches exist.—*Lowell Evang.*

REVIVALS.

Augusta, Oneida Co.—The following has just come to hand from a clerical correspondent, who has both age and experience:—

The work of God still advances in Augusta. Its power is felt in every part of the town, and by persons of every description. The number of conversions is thought to be more than 130. Several young men, who were deistical in sentiment, as well as a number who were of much promise in society, are among the subjects of the work. A number who were Universalists have fled for refuge from their delusive error. One person, perhaps fifty years old, who had been a very *active* Universalist, was brought down, from very strong opposition, to hopeful conversion, in less than twenty-four hours. This person, a few hours after deep conviction had fastened upon the soul, called upon an associate Universalist, a man sixty-nine years old, and of confirmed intemperance, and warned him to fly from a sentiment that would not sustain the soul in the hour of death. He listened to the warning, repaired to where prayer was offered, and in a few hours came out of his delusive darkness into a new and blessed hope. He now remarks—I have served my country in a revolutionary war; and have always been a faithful soldier in the cause of the devil. Now I am determined, the few days I have left, to serve the Lord Jesus Christ.

Much benefit has been found from holding an anxious meeting in the intermission, on the Sabbath. Besides this, there is another anxious meeting during the week. In these stated meetings, and whenever at the close of our frequent prayer meetings we prepare anxious seats, we find the greatest success when a solemn address is made, pressing immediate repentance, and calling for those to come and kneel down who are determined immediately to give up their hearts to God. When this measure is pursued, and several successive prayers are offered up to the throne, for the blessing of the Holy Ghost, we are permitted to witness his mighty power, in answer to these believing, fervent supplications of his children.

July 26, 1831. J. WATERS.

Deposit, Delaware Co.—Some notice of a revival at this place has already appeared in our columns. The following is from the clergyman who labours there:—

DEAR SIR—I write at this time, to acknowledge God in the dispensation of his grace to this people. The church here shared largely in the blessing of God in the winter of 1829–30; inasmuch that four small churches were set off, leaving in this church about 100 members. All these infant churches were increased by the ac-

cession of new members, and two of them now enjoy the labours of one licentiate, and something of a revival spirit.

In the spring of 1830, the church in Deposit began to think that all the sinners in the place were converted. The health of their valuable pastor, Rev. S. G. Orton, declined, and the work ceased; while in fact many adults, and almost all the children, were yet out of Christ. During that revival there was no Sabbath school.* When I came to the people, (the last Sabbath in January, 1831), I found that the church as a body had sunk down into a deep sleep. For some months they had been without a pastor, without a bible class, and without a Sabbath school; and if I may be allowed to judge, they were neither cold nor hot. In their prayers and conversation they exhibited just what is described in Rev. iii, 17. My first object was to organise a Sabbath school, and then to show the house of Judah their sins. But so far as is known, I laboured almost entirely without success, except that there were a few added to the church, and three or four conversions, until about the 1st of June; when I proposed a four days' meeting to the church. They not only assented to this, but apparently very much desired it. About that time the morning prayer meeting began. The appointment of a four days' meeting had, I believe, more than its wonted effect, from this circumstance. The church, male and female met, and publicly resolved to have such a meeting, and sent one of their number to engage a supply of ministers. This threw a weight of responsibility upon *every* member, that they had never felt before. By this step they felt pledged to prepare themselves and families for the anticipated season.

On Monday, the 4th, we had a religious celebration; a sermon in the morning; Sabbath school examination at 2, P. M.; a temperance meeting at 6; and the monthly concert in the evening. We had a full house, and a season of deep solemnity. The Spirit of the Lord moved upon the minds of the people. Tuesday was set apart as a day of solemn preparation in our closets and families; and it was to all a day of awful suspense; not a sinner converted, and but few deeply convicted. But the stillness of the Sabbath pervaded the village. On Tuesday evening, merchants closed their shops for the week. Our anticipated season commenced on Wednesday morning. We had a prayer meeting at 5 o'clock, and another at 8; sermons at 10 and at 2 o'clock, by Rev. Mr. Wilcox, and one at 6, by Rev. E. D. Wells; at which time the church were called to the renewal of their covenant. Prayer meetings were held during every intermission of preaching service. A similar course of preaching and praying was observed during five days. The first day's labour was bestowed entirely upon the church, and God blessed our efforts. From this time ministers and people brought their energies to bear directly upon the salvation of sinners. In this, also, we were blessed of God. Sinners submitted, some during sermon, some at the close, some in the prayer meeting, some in the anxious meeting, some in the house, and some by the way. One man fell down in the street, groaning in agony, till he yielded his heart to God. The preachers were Rev. Messrs. Waterbury, Wells, Wilcox, Loss, and Littlejohn. All the ministers present appeared to drink into one spirit; and in their efforts they were fully sustained by the church. The result was as might have been expected. Within a week from Wednesday the 6th, fifty were hopefully converted of my own people, and ten or fifteen from abroad. That is, so many have come to my knowledge. Of the fifty, six or seven have renewed old hopes. All ages, from fifty-six to ten years, have shared in this blessing. Twelve are heads of families. Eight family altars are erected. Three whole classes in the Sabbath school, with the exception of one individual, are indulging hope, and this *one* is deeply concerned. Of the fifty, twenty-five are Sabbath school children. There are fifty-two families in this village, and but two where there are no praying souls, and but six where there is not a family altar. Probably there is not to-day a soul in the village, over ten years of age, that is not convicted; and the faith of the church seems to be, that all will be converted. The church, as a body, came up to such a tone of prayer and holy feeling as I have seldom witnessed; and of consequence ministers have preached with uncommon power and effect. The three great subjects that filled the hearts and employed the tongues of ministers, were the character of God, the character of the sinner, and the terms of reconciliation; and more clear and lucid exhibitions of these great fundamental points I have never heard. And as Mr. Littlejohn has been so much spoken against, permit me to say, that in *the exhibition of divine truth*, he has been fully approved, and fully sustained, by his fellow labourers, and by the church. Many previously existing prejudices have been removed. His visit to us will be remembered with joy by some precious souls in eternity. And I am fully prepared to say, that this brother, by the help of God, will be useful wherever the pastor and the church will receive him in confidence and love, and sustain him in his efforts.

These, dear sir, are a few of the facts; but the entire scenes at Deposit, for one week, can never be described. As a minister and people, we wish here to record a tribute of unfeigned gratitude to God, for the wonders he has wrought; and under God, we render thanks to ministers and laymen from abroad, who have laboured together, as co-workers with God, in this season of deep and solemn interest. God grant that the minister and the church in Deposit may show their gratitude, by unceasing prayer for the remnant that are left.

Your's, &c. L. HULL.

* Deposit and its vicinty had been blessed with Sabbath schools during the summer season for fourteen years, under the supervision of Rev. Elisha Wise, now deceased.

New-Hampshire.—In various places in New-Hampshire, God is accomplishing his purposes of mercy in awakening and renewing sinners. In Gilmanton, Sanbornton, Dover, and Somersworth, in the county of Strafford. A friend recently from Gilmanton Corner, informs us that the revival in that place is rapidly advancing; that thirty or more, express a hope of having experienced renewing grace; and a large number, in different parts of the town, are under serious impressions. In Francestown, Dunbarton, Goffstown, Peterborough, Henniker, Amherst, Mont-Vernon, and Hillsborough, in the county of Hillsborough; in Plymouth, Haverhill, and many other places, in the county of Grafton, is a special work of grace. In Plymouth, we are informed, the work is more powerful than was ever known in that region. It embraces all ages, characters and degrees of men; and some of the first respectability, talents and influence, are so warmly engaged in the cause of the Saviour, that they go from house to house, and ride from town to town, to warn and admonish sinners, and persuade them to become reconciled to God. This is one of the few towns in our country from which the *soul destroying monster*, ARDENT spirit, has been banished! Have we not reason to believe that similar results would follow the *abolition* of this *infernal* spirit from other towns where its ravages are yet unstayed?

It may be justly remarked, that in no revival that has ever taken place in this country, has there been so many men of all classes, of licentious principles, and such a large number of gentlemen of first rate education, and high standing in society, been called into the kingdom of Christ. All this goes to prove that it is not the effect of imagination, nor of the excitement of the passions, but the pure work of the Holy Spirit.—*N. H. Obs.*

WESTERN RECORDER.

UTICA: AUGUST 2, 1831.

Matters in the Abstract.—One of our old correspondents has at length sent us a communication on the subject of preaching, which, though it contains some excellent thoughts, is, on the whole, rather an undigested article. We readily admit, that those who were to persuade their ministerial brethren to be plainer and simpler in their statements and illustrations of doctrinal and practical truth, would do them and their hearers, for the most part, an acceptable service. There is need of this; and the times seem to demand it. However, the one that undertakes the task, would do well to recollect that practice is better than precept.

We have received a number of articles lately, under the head or signature of "Consistency," referring to different topics, and furnished by different correspondents. The purport of one of them is to enquire, why some editors should object to letters being so mailed as to travel on the Sabbath, when their own newspapers are often made to do the same thing.—"Thou, therefore, which teachest another, teachest thou not thyself?" Rom. ii, 21.

Another of these articles complains that many of the friends of temperance, far and near, are very inconsistently patronising rum-selling establishments, where temperance ones are at hand, equally convenient and desirable, as well as advantageous in a pecuniary point of view. This thing is more extensively done, we suspect, than is generally believed; but it is like building up with one hand, and pulling down with the other.

A similar article points out a distinct class of men, the lawyers, as having lately set a similar example in this village, during a session of court; and this, notwithstanding a large majority of them are the friends of entire abstinence, and one of them gave to our villagers a splendid address on its advantages. Certainly, this is a very singular piece of business. We felt heartily vexed about it ourselves.

Another article, still, alludes to examples of a similar nature found among the clergy! We wish that the facts were otherwise; but they are too true, and too painful to be passed over in perfect silence.

Some of the above articles breathe a spirit of honest indignation; others, more mild in their character, contain sentiments of the sincerest regret. We have reason to believe that these articles, as well as some others that we might mention, came for the most part from disinterested sources; yet possibly it may suffice to have thus alluded to them. "A word to the wise," is better than volumes to the foolish.

While we are on the subject of communications, we will mention one more, which relates to a topic of special interest. It refers to a certain species of labour upon the Sabbath, which, perhaps too inconsiderately, has been regarded by good men as work of necessity. The bakers, it seems, far and near, and for ought we know, all of them throughout the land, work more or less of the time during the seven days of the week. Our correspondent, who has some practical knowledge of the business, thinks that this might be avoided. He supposes that bread enough might always be baked on Saturday for the two following days. That bread thus furnished for Monday, would be equally as wholesome as if it had been baked a day later, there cannot be the smallest doubt. Why, then, is this practice continued? Is not the Sabbath as much abused by such apparently little things among its own friends, as it is by grosser offences among non-professors. It strikes us that this subject ought to be investigated. It is often "the *little* foxes, that spoil the vines," in the garden of the Lord.

Holland.—The political troubles in Holland, as would appear by an extract from the Archives du Christianisme, copied into the New-York Observer, are leading the pious people of that country to special wakefulness, on the subject of religion. Churches are better filled; "a national fast is loudly demanded; also the appointment of houses and days of prayer, that the people may *en mass* confess their sins, and the sins of their fathers." This spirit, it would seem, meets with no little opposition from men in the church, as well as from others; yet it increases among many classes. Pamphlets are published, "many of which are of a religious complexion. One of them has for its object to render all the Hollanders attentive to the promises and threatenings of God; and another is addressed to pastors, and invites them, in these trying times, to hold special meetings for prayer."

Union College.—The commencement at Union college took place on Wednesday last. The exercises consisted of two Latin orations, a Holland oration, a Hebrew oration, two poems, orations on German and Italian literature, besides the customary number of English orations on highly interesting topics. The degree of A. M. was conferred on nineteen young gentlemen, and that of A. B. on seventy-five. The degree of D. D. was conferred on Rev. Archibald Mason, of Wistraw, Scotland, and Rev. Joseph Penney, of Rochester.

A Query.—We mentioned a short time since, in relation to a contemplated seminary, that the most prominent doctrine to be taught in it is, that "the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," &c. &c. "shall have their part in" *heaven*. This, we learn, has occasioned great wrath among that brotherhood, notwithstanding we quoted the list of characters directly from the scriptures. Now, query; if Universalists are so sickened, merely by the anticipation of such society, what will they do when they come actually to mingle with it for eternity. This they will do, if all men are saved: For the bible teaches us, that this world is the place for the formation of character; and that in the next, "he that is filthy" shall be "filthy still." There need be no mistake as to this matter. The bible is perfectly plain.

Rev. Dr. Skinner, of Philadelphia, and Rev. Mr. Patton, of New-York, are in this part of the country, soliciting donations as temporary agents of the Presbyterian Education Society, which, as our readers probably are aware, is auxiliary to the National Society. We wish them much success.

Dogs.—Much alarm has been caused in this section of the country, in consequence of several children, and many cattle, hogs, &c. having been recently bitten by dogs believed to be in a state of madness. Two or three of the children have since been taken ill, and we understand exhibit decided symptoms of hydrophobia. The corporations of Utica and Little-Falls, we are gratified to learn, have passed laws, directing the destruction of all dogs running at large within their respective villages; and we hope they will be carried into effect, till not a single dog shall be found in either of the places.

The Oswego Free Press contains a very interesting notice of the Sunday School Teachers' Association of that county, embracing the details of the annual meeting, &c. The details are important enough to have merited the earliest attention. But they did not meet our eye in season for the present number.

The New-York Observer advertises a protracted meeting, to commence August 10th, at South-Hampton, L. I. "The attendance of devoted revival men from abroad is earnestly solicited."

Rev. Dr. Cornelius, Corresponding Secretary of the American Education Society, has removed with his family to New-York.

We lay aside several articles of interest to-day, to make room for the following timely communication:—

For the Western Recorder.

I was gratified to see the resolutions of Oneida Presbytery, which were published in the two last numbers of the Recorder, relative to foreign missions. If the spirit of these resolutions is complied with by the ministers and churches, I doubt not that the monthly collections will be double in amount to what they have been at the monthly concert. But will every minister preach on the subject, and urge upon his people their duty? Ministers are much in fault, that they do not press upon their people, more frequently and earnestly, their duty and privilege to cast liberally into the Lord's treasury of their substance, that the blessings of the gospel may be extended to all nations. It is an easy matter to adopt good resolutions, and devise important measures, for the upbuilding of the Redeemer's kingdom. But to carry such resolutions and such measures into effect, requires faith, energy, zeal, patience, and self-denial. We boast of the great things which the church is doing at the present day. We ought to rejoice and bless God that so much is done. But we are in danger of offending him by estimating it too highly, and we should rather humble ourselves before him that we do so little. The American church, instead of a hundred, ought to send forth a thousand missionaries to the benighted heathen. Instead of a hundred thousand dollars annually, she ought to give millions. There are a thousand men in the church, who might each support one missionary, and treble what they now do for other benevolent objects. There are a thousand churches that might do the same.

The late war cost the United States one hundred and fifty millions, to maintain her rights against foreign aggression. The bare interest of this is several millions; and ought not this nation to give as many millions, to diffuse thro' the world a knowledge of those principles of righteousness and benevolence, which the gospel inculcates, and which when generally embraced will put an end to war, and numerous other evils, which cost the world untold millions? Economy dictates this course; patriotism dictates it; humanity pleads for it; christianity demands it. Let snarling infidelity cry *enthusiasm:* Let intriguing demagogues cry *church and state:* Let green-eyed avarice cry *beggary* and *ruin* to our *country*. The church has been cowardly. Ministers, too, have been cowardly. They ought to speak out. They ought to speak loud and long, in tones of *thunder*, and in words of *fire*. Eighteen centuries have rolled away since the command was uttered by the lips of ascending *Love*—"*Go, preach the gospel to every creature.*" Love to that bleeding, ascending Friend of sinners, ought to have borne the glad tidings round the world centuries ago.—Awake, ye churches of the living God. Awake, ye heralds of the cross. Awake, "ye sacramental host of God's elect." Gird on your heavenly armor. Blow ye the trumpet of the Lord. March to the mighty conflict, and let your watch-word be, *Onward—Onward*—till the world is conquered, and the shout is echoed and re-echoed round the globe—"Babylon the *great* is *fallen*—is *fallen!!!*"

ONEIDA.

The following alludes to the recent exhibition of two deaf and dumb persons, in two or more of the churches of this village, where contributions were taken up in aid of their further education at the asylum:—

MR. HASTINGS—Permit me, through the medium of your paper, to tender my sincere thanks to the good people of this village, for the kindness they have shown me, and those unfortunate mutes who accompany me.

Your's, &c. JOHN C. SELLICK.

THE VERSE-A-DAY SYSTEM.

JOHN XV.

Tuesday, August 2.—22. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

Wednesday, August 3.—23. He that hateth me, hateth my Father also.

Thursday, August 4.—24. If I had not done among them the works which none other man did, they had not had sin: But now have they both seen and hated both me and my Father.

Friday, August 5.—25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

Saturday, August 6.—26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Sunday, August 7.—27. And ye shall also bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

Monday, August 8.—1. These things have I spoken unto you, that ye should not be offended.

Tuesday, August 9.—2. They shall put you out of the synagogues: Yea, the time cometh, that whosoever killeth you will think that he doeth God service.

POLITICAL.

FOREIGN.

The ship President, arrived at New-York on Wednesday last, from London, brought London papers to the 18th of June.

Mr. M'Lane, late minister to England, with his family, arrived in the President.

Great-Britain, &c.—The new Parliament assembled on the 14th June, and was engaged in swearing in the members up to the 18th. The Rt. Hon. Mr. Sutton was re-elected Speaker of the Commons, without opposition. The formal opening, by a speech of the King, was to take place on the 21st. Lord John Russell, and Mr. Stanley, are made cabinet ministers.

The attorney-general for Ireland had given notice that the prosecution against Mr. Daniel O'Connell and others had been dropped, in consequence of the expiration of an act of Parliament, under which it was instituted, by the sudden dissolution of the Parliament.

The greatest distress continued in Ireland, and large contributions were making in different parts of England, and among the English in France, for the relief of the peasantry.

Judging from the silence of the papers on the subject of the disturbances in Wales, it is presumed that they have been adjusted. [These disturbances took place about the 1st of June, among the workmen in the iron manufactories of Glamorganshire, who turned out in mass for higher wages, threatening the superintendents, if their desires were not granted. The military were called out, but the insurgents greatly outnumbered them, and drove them with stones to the town of Merthyr-Tydvil, where they took refuge in the houses, and were still assailed in them. The soldiers were then provoked to fire upon the rioters, and from fourteen to sixteen were killed, and from forty to fifty wounded, before they could be dispersed.]

The two Landers have arrived in England, from Africa, by way of Rio-Janeiro.

Poland.—At the date of the latest accounts, Gen. Diebitsch had gained no advantage by the battle of Ostrolenka. He seems not to have dared to follow up the gallant Poles, who, gathered around their capital, presented as imposing a front as previous to the late engagement; whilst the great object of all their generalissimo's operations, the rising of the inhabitants of Russian Poland, has been fully obtained. If our hopes do not deceive us, important indeed must be the consequence of this movement in the Russo-Polish provinces. Their population, added to that of the kingdom of Poland, will form a numerical force, sufficient to conquer and maintain Polish independence.

The Lieutenant-General in Chief of the Polish army has addressed an affecting proclamation to Lithuanians. The Poles express themselves in this document determined to persevere to the last, in the contest in which they are engaged.

A letter from Warsaw, dated the 6th of June, says—"The last letter I wrote to you was under the date of the 28th ult. which informed you that the Polish head-quarters were at Praga, where they still remain. Nothing has taken place with the main army since then. The Poles, however, still sing their national song—"Jeszcze Polska nie zginela," (Poland will not be lost as long as we live.)

The same letter adds, "The news from Lithuania and the Ukraine is good;" and it gives the translation of an official account of a victory gained by the Poles, under Gen. Chlapowski, near Narewka, on the 26th of May, the same day on which the great battle of Ostrolenka took place. Gen. Chlapowski attacked in the night two regiments of the Russian infantry, one regiment of cavalry, and a body of Cossacks, which had been sent, with five cannon, to fall upon the insurgents. The Russians were surrounded; about thirty were killed, and the remainder were made prisoners; and all their cannon, &c. were taken.

France.—The French opposition papers speak of continued disturbances indicative of discontentment with the government of Louis Philip. The ministerial papers, however, represent matters in a different light; and there does not in fact appear to be sufficient grounds for apprehending, at the present moment at least, that any serious opposition has been organised.

Some difference had arisen between France and Russia, in consequence of the appearance in the official paper at St. Petersburg of an article insulting to the dignity and honour of the French government. The English journalists were sanguine in their anticipations of a rupture between the two countries.

Belgium.—In Belgium no progress has been made in a settlement of the government. The English and French ambassador had left Brussels, an infallible sign that the Congress had refused to comply with the terms which the congress of London had dictated.

Hostilities had actually taken place between Belgium and Holland, and the papers indulged the most melancholy anticipations; which were only relieved by the circulation of a report, that commissioners had been appointed by the five powers, for the purpose of making fresh proposals on the Belgian question, relative to the settlement of the boundaries of that kingdom; that they are to leave London shortly for that purpose, and that some of the difficulties which stood in the way of the acceptance of the crown of Belgium by Prince Leopold were removed.

Portugal.—Don Miguel has refused to comply with the requisitions of the French cabinet, and has published an explanation of the circumstances attending it. The motive assigned is, that it was beneath his dignity to reply to the demands of a consul, and that such demands could only be listened to from an ambassador. He had, however, determined to treat immediately with France, through the medium of his allies. The French squadron has in the mean time captured the brigantine Constante, coming from Para, besides the brig of war Urania, which has arrived at Brest.

Ex-Emperor of Brazil.—Don Pedro, ex-emperor of Brazil, and suite, consisting of thirty-eight persons, had arrived at Cherbourg. It was rumoured that he intended to convey the Empress into Batavia, to pass the period of her confinement, and afterwards return and fix their residence in France. He has, it is said, advised the king of the French of his intentions, and asked his consent to carry them into execution, declaring that it is the most anxious wish of his heart.

DOMESTIC.

Restoration of Peace with the Missouri Indians.—Accounts from St. Louis, to the 7th July, mention that Generals Gaines and Atkinson, with the regular troops, have arrived there from the Upper-Mississippi, having accomplished with the aid of the Illinois mounted men, commanded by Gen. Duncan, and accompanied by Gov. Reynolds, the peaceable removal of the Indians, without shedding one drop of blood, and dispersed a confederacy which has been forming for two years with incredible secrecy, under the famous Sac chief, and the Winnebago prophet, who have been endeavouring to revive the designs of the famous Shawnee prophet and Tecumseh.—*National Intel.*

Distressing Occurrence.—On Wednesday last, (20th ult.) the new and beautiful schooner Henry Clay, Capt. Duncan Campbell, of this port, bound to Cleaveland, Ohio, with a cargo of salt, and having on board nine passengers, was capsised in a gale and immediately sunk, near the mouth of Niagara river. The steam-boat Canada, Capt. Richardson, happened fortunately to be in sight of her at the time of the accident, and immediately went to the assistance of the unfortunates, who were thus suddenly launched upon the boiling waters. By the most strenuous exertions he was enabled to pick up three of the hands, but the remaining six persons had sunk into a watery grave. Among them were Capt. Campbell; Charles, an interesting son of Mr. E. T. Trowbridge, of this village, aged eight years; two of the hands, named Thomas James and Wilson Pullock, and two Irish emigrants, a man and his wife, whose names we have not learned. Capt. Campbell has a wife and five children in this village, to whom this affliction is peculiarly distressing. He had but a short time since removed to this place from New-York, and this was his first voyage on our lake. The vessel and cargo belonged to Mr. Henry Fitzhugh, of this village, whose loss is estimated at about $5000.—*Oswego Pal.*

Extraordinary Occurrence.—Mr. Joshua Hempsted, a respectable citizen of this place, an acquaintance of ours, has been so blind for ten years past, as scarcely to discern the difference between day and night. Being of an industrious habit, it was his practice to be led into the field, to assist in hoeing his corn and potatoes. A few weeks since, while at work, he placed, as usual, his staff in the centre of a hill of corn, as a guide; when stooping with a quick motion, the top of the staff struck his eyebrow a violent blow, and glanced over the eye, producing a severe pain. Immediately an intense light broke in upon the organ of sight, of every colour of the bow; "a new heaven and a new earth" were presented to his view, and he immediately hastened home alone, bearing the joyful tidings, to his astonished and happy family. His eye has not yet been inflamed, and he continues able to read a large type, and to distinguish objects at the distance of a mile, with a vision nearly equal to perfect sight.—*New London (Con.) Gaz.*

Hydrophobia.—The Portsmouth Journal contains a communication from Dr. Jonathan French, of Northampton, giving a cure for this dreadful disorder. It was communicated to him by Dr. B. Sandborn, of Sandbornton. The remedy consists in the administration of strong doses of lobelia, until they operate as an emetic, preceded by a powder, composed of one grain of camphor, one of opium, and two of digitalis. This mode of treatment Dr. S. had adopted in several cases, with complete success. *Troy Sentinel.*

Large Bell.—There has just been cast at Aspinwall's bell-foundery, in Beaver street, in this city, a bell intended for one of the episcopal churches in Rochester. It is probably the largest of any in the western or northern parts of this state, and there are but few as large in the country. It weighs about 2600 pounds; is four feet two inches in diameter at the mouth, and its height is three feet three inches.—*Alb. D. Advertiser.*

Population.—It is estimated that the increase of population in the United States, by means of emigrants, is about *one thousand a week;* while the natural increase is more than *one thousand a day.*

Wm. J. Murray has been convicted in New-York, of being concerned in the robbery of the City Bank, last winter. He is an Englishman, about 36 years of age.

POST-MASTERS, LOOK AT THIS.

Post-Office Department, July 13, 1831.

Gentlemen—Your letter of the 8th inst. enclosing one from E. T. Bridge, is received at this department; and the post-master of Savage's Mills, Me. will be immediately written to upon the subject.

The duty of post-masters is very plainly laid down, upon the subject of which you speak, in the 12th section of the 17th instruction on the post office laws.

They are bound to give *immediate notice* to the publishers of newspapers, which arrive at their office, and which are not taken out by the person to whom they are directed. *In case they neglect this duty, they are liable to pay the sum which would be due from the subscriber.* As to the right of post-masters to sell the papers for the postage, as mentioned in the letter of Mr. Bridge, *it does not accrue until after three months from the notice before spoken of;* and it has reference only to the papers sent during and after that time.

I am, gentlemen, respectfully, your obedient servant, W. T. BARRY.

Messrs. J. Emory & B. Waugh.

MARRIED,

In Winfield, on the 25th ult. by Rev. D. Newell, Mr. *William Montgomery*, of Columbia, S. C. to Miss *Ann Barrows*, of Winfield.

DEATHS.

In Winfield, on the 25th ult. *Harriet Newell*, daughter of Mr. J. Brown. aged 15.

In Galway, Saratoga co. on the 16th ult. Mr. *Robert Munroe*, aged 98.

In Albany, on the 28th ult. *George Starr*, eldest son of Mr. Richard Starr, type-founder, aged 19. His death was caused from having his thigh broken, and head severely injured, by being thrown from a waggon a few days previous.

SYNOD OF UTICA.

The Synod of Utica will meet at Potsdam, St. Lawrence county, the second Thursday of September next, at 7 o'clock, P. M.

Attest, N. COE, *Stated Clerk.*

The Treasurer of the Benevolent Association of the 1st Presbyterian Church and Congregation in Utica, acknowledges the receipt of $110. 92, collected in the month of July.

HAMILTON COLLEGE.

The commencement of this Institution will be holden the fourth Wednesday in August, (the 24th); the exercises beginning at ten o'clock, A. M.

In addition to the exercises usual on such occasions, an address to the Association of the Alumni is expected from Benjamin F. Butler, Esq. of Albany, and an inaugural address from Professor Wayland.

The prize declamations will take place on the preceding evening.

The examination of candidates for admission into college, on the same day, (Tuesday), at 9 o'clock, A. M.; and the meeting of the Board of Trustees at 10 o'clock, the same day.

O. WILLIAMS, Sec'ry of the Board of Trustees.

Clinton, July 25, 1831.

THEOLOGICAL SEMINARY,

AUBURN, *July 28, 1831.*

The annual meeting of the Boards of Trustees and Commissioners will take place on Tuesday the 16th of August ensuing, at nine o'clock, A. M.

The annual examination of the Students will commence on the Friday preceding, at nine o'clock, A. M.

On the evening of Tuesday, (16th), there will be public speaking by Students, representing their several societies; and on Wednesday, P. M. by the members of the Senior Class, on subjects assigned them by the Society.

ONEIDA COUNTY LYCEUM.

A meeting of the Oneida County Lyceum will be held at Knickerbocker-Hall, in Utica, on Friday the 5th inst. at 4 o'clock, P. M. for the purpose of appointing Delegates to the State Lyceum, to be convened in this village on the 10th inst. By order of the Directors,

G. S. WILSON, *Sec'ry.*

Utica, August 2, 1831.

List of Letters received at the office of the Western Recorder, during the last week.

A. Farnsworth, G. Townsley, J. Houghston, A. Waterman, A. L. Comstock, P. D. Stone, B. Niles, J. M. Chamberlain, H. T. Sumner, I. R. Pynneo.

New Agents for the Recorder.

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SELLING OFF AT COST.

THE Subscriber, intending to relinquish the Dry Goods Business, offers his whole Stock *at Cost.*

31w3 AUGUSTUS PEASE,

Utica, August 2, 1831. No. 39, Genesee st.

FISH.

100 bbls. & half bbls. Shad and Mackarel, 150 qtls. Cod and Scale Fish,

Just received and for sale by

PARKER & HASTINGS.

Utica, August 2, 1831. 31w3

LEGHORN HATS.

OF superior quality and colour, just received, and will be sold *very cheap*, by the case, dozen, or single, at No. 54, Genesee street, by

August 2, 1831. (31) BARTON & BUTLER.

JULY 26, 1831.

FRESH DRY GOODS.—The Subscriber has just returned from New-York, with a complete assortment of DRY GOODS, part of which he will sell at the following prices, for cash only, viz:—

30 p's fashionable col'd Gro de Naps, at 56 cts. per y'd,
10 pieces super black Do. 50 do. do.
50 do. heavy light col'd Prints, 12 1-2 do.
100 do. rich dark Do. very low,
20 do. light and dark Ginghams, do.
500 pairs Ladies' Prunella Pumps, 62 1-2 cts. a pair,
200 do. do. do. Do. warranted, 87 1-2 do.
50 doz. Fancy Hhk'fs, from 25 to 50 cts. a piece,
100 do. large Horn Combs, 800 doz. Side Do.
200 packs Pins, 500 doz. Cotton Tapes,
150 doz. Suspenders, 20 doz. Prussian Shawls.

The above articles, together with a complete assortment of Staple & Fancy Dry Goods, will be sold cheaper than ever, by E. M. GILBERT,

No. 55, Cheap Side, next door above Oneida Temperance House.

A Clerk wanted. Enquire as above.

Utica, July 26, 1831. 30w3

SCOTT's & HENRY's COMMENTARIES.

PERSONS desirous of obtaining either of the above valuable Works, are informed that an Agent for the Publishers is now in this village, who will be pleased to furnish them at the present reduced prices. Specimens of the same may be seen at the Store of SAYRE & THURBER, for a short time; where such persons as wish to avail themselves of the present opportunity are respectfully invited to call and examine the Books.

Utica, July 19, 1831. *29w3

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.

July 12, 1831. 28

FRENCH MUSLINS, (the latest style of patterns), and Figured Mandarins, for ladies' summer dresses, just received at No. 64, Genesee street, by

July 5, 1831. BARTON & BUTLER.

GROSSE COTE, Black Silk Lustrings, and coloured Gros de Naps, may be found at

BARTON & BUTLER's,

July 5, 1831. No. 54, Genesee st.

SHELL COMBS, Bead Bags and Purses, offered cheap, at BARTON & BUTLER's,

July 5, 1831. No. 54, Genesee st.

LADIES' and Misses' Open Work'd COTTON HOSE, just received at No. 54, Genesee st. by

July 5, 1831. (27) BARTON & BUTLER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

Just published and for sale, at the Bookstore of HASTINGS & TRACY, a new work, entitled—

PRAYER, considered experimentally and practically, in reference to the existing state of the churches, and of the world. "The effectual fervent prayer of a righteous man availeth much." Price 50 cents. *Utica, June 14, 1831.*

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south *eighty-five* degrees east, twenty-four chains and *thirty-five* links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59.

Dated July 19, 1831.

JANE LYNCH & PETER A. JAY, Executors, &c. of D. Lynch, dec'd.

S. B. ROBERTS, Att'y. 29w24

POETRY AND MUSIC.

The annexed fine little poem, from the Episcopal Watchman, is from the pen of Mrs. SIGOURNEY, of Hartford, Connecticut:—

THE ARK AND DOVE.

"*Tell me a story, please,*" my little girl
Lisp'd from her cradle. So I bent me down,
And told her how it rain'd, and rain'd, and rain'd,
Till all the flowers were cover'd, and the trees
Hid their tall heads, and where the houses stood,
And people dwelt, a fearful deluge roll'd;
Because the world was wicked, and refus'd
To heed the words of God. But *one* good man,
Who long had warn'd the sinner to repent,
Obey, and live, taught by the voice of heaven,
Had built an ark, and thither with his wife
And children, turn'd for safety. Two and two
Of beasts and birds and creeping things he took,
With food for all; and when the tempest roar'd,
And the great fountains of the sky pour'd out
A ceaseless flood, till all beside were drown'd,
They in their quiet vessel dwelt secure;
And so the mighty waters bare them up,
And o'er the bosom of the deep they sail'd
For many days. But then a gentle dove
'Scap'd from the casement of the ark, and spread
Her lonely pinion o'er that boundless wave.
All, all was desolation; chirping nest,
Nor face of man, nor living thing, she saw,
For all the people of the earth were drown'd,
Because of disobedience.

Nought she spied,
Save wide, dark waters, and a frowning sky;
Nor found her weary foot a place of rest.
So with a leaf of olive in her mouth,
Sole fruit of her drear voyage, which, perchance
Upon some wrecking billow floated by,
With drooping wing the peaceful ark she sought.
The righteous man that wandering dove receiv'd
And to her mate restor'd, who with sad moans
Had wonder'd at her absence.

Then I look'd
Upon the child, to see if her thought
Wearied with following mine. But her blue eye
Was a glad listener; and the eager breath
Of pleas'd attention curl'd her parted lips.
And so I told her how the waters dried,
And the green branches wav'd, and the sweet buds
Came up in loveliness; and that meek dove
Went forth to build her nest; while thousand birds
Awoke their songs of praise, and the tir'd ark
Upon the breezy breast of Ararat
Repos'd; and Noah with glad spirit rear'd
An altar to his God.

Since, many a time,
When to her rest, ere evening's earliest star,
That little one is laid, with earnest tone,
And pure cheek prest to mine, she fondly asks
"*The Ark and Dove.*"

Mothers can tell how oft,
In the heart's eloquence, the prayer goes up
From a seal'd lip; and tenderly hath blent
With the warm teaching of the sacred tale,
A voiceless wish, that when that timid soul,
Now in the rosy mesh of infancy
Fast bound, shall dare the billows of the world,
Like the exploring dove, and find no rest,
A pierc'd, a pitying, a redeeming hand,
May gently guide it to the ark of peace. H.

Singing in Family Worship.—Why is the daily singing of "psalms and hymns and spiritual songs" so extensively neglected at the present time, in christian families? It was practiced in the ancient Jewish church, in the days of the primitive Christians, at the period of the reformation, and by our pious ancestors in subsequent times. It was regarded, also, in the light of a christian duty, the performance of which was esteemed a precious privilege. In times of deep and general distress, the practice was not laid aside. Even the persecuted would sing in their prisons, and on their way to the place of execution. Whole villages would appear to be vocal every morning and evening with songs of praise, issuing forth from the countless habitations where God was acknowledged in solemn worship. This was so general a practice in some former times of the church's prosperity, that her members received from their enemies, the title of "psalm-singing Christians," a title which we believe they are in general very far from meriting at the present time.

Various causes have contributed to this state of things. The principal cause probably is, that families have *neglected* the cultivation of music on *christian principles*. They have for the most part either neglected music entirely, or cultivated it as an *art* or a "rational *amusement*," in which ungodly men have taken the lead, and assumed almost the entire responsibility. The inevitable tendency of such management is, to destroy every thing that has the nature of devotional associations and feelings, till the exercise of singing, so far as religion is concerned, comes to be productive of utter barrenness. Christians who have thus managed for a length of time, will seldom take any interest in singing, as an exercise purely devotional. And more than this; when deeply engaged otherwise in religion, they will often find it a hindrance, an interruption, an obstacle, to their cherished emotions and desires.

All this is often seen, while the real cause has been seldom understood. The sin has been that of ignorance, more or less culpable; while the true course of reformation has been entirely overlooked and disregarded. This course is nothing more nor less, than for families to begin at once to sing the praises of God devotionally, in such manner as they are able, and to continue the process. Daily practice, in dependence upon God, will soon begin to obviate the existing difficulties. After all, men are *designed* as a race of spiritual singers. Practice makes perfect, while neglect or abuse leads to barrenness. What if Christians were to treat their bibles, or closets, or family altars, in the same manner that they have done the songs of Zion? The result, no doubt, would soon be equally disastrous; and in such a case, the remedy, it is easy to see, is just such a one as has now been pointed out. This remedy, simple as it is, has often been tried, and found effectual.

PARENTAL.

The conversion of so many young children at the present day, is a circumstance deeply interesting to the heart of a christian parent. What could be more so? An apostle says, "I have no greater joy than to hear that my children walk in truth." Christian parents may adopt his language, under the influence of the additional blessing of consanguinity. Many examples are now found in the land, of whole families unitedly consecrated to God, from the youth of eighteen or twenty years, to the child of six or eight. How blessed is the condition of such a family, and how great are their responsibilities. They are in some sense, a church within themselves, the members of which are bound to watch over each other, in the spirit of tenderness and fervent prayer. This may be done without violating any just principle of subordination. Parental government should be administered with firmness and decision, yet with mingled tenderness and love. Obedience, on the other hand, should be ready and cheerful; and the brethren and sisters should dwell together in unity. The younger should never *rebuke* the elder, but "*entreat* them as brethren." The children should not *reproach* their parents, who may be seen to go astray. Yet, is there not a delicate way, in which a meek-spirited child may convey a hint, which shall, through the blessing of God, prove effectual? The eye, the expression of countenance, the starting tear, may do this office as it were involuntarily, where the heart is right with God, and awake to christian sensibility.

Now where shall we find a family thus regulated? Something of the kind is occasionally seen; but in general, the christian intercourse and subordination are far from what they ought to be. And besides this, there is a great want of appropriate religious instruction. Christian facts, doctrines, duties, and motives, are presented too much in the abstract. Family worship is too formal; perhaps too irregular, or in language beyond the capacity of the inquisitive and susceptible mind.

There is also great unbelief as to the reality of the conversion of young children. Parents will here require higher evidence than in the case of adults; and this at the same time, perhaps, while they are thoughtlessly depriving the child of some of its cherished privileges, and actually putting it within the toils of temptation, to see whether it will endure them. No wonder that the evidence of grace in such children is seen to be irregular and inconstant. The wonder is, that they are not ruined under such management.

We have thrown out the above hints, with the hope that they may attract the attention of some of our obliging and intelligent correspondents. More light is needed on the subject of parental duties. The whole subject ought to be explored anew, and detailed and illustrated with reference to the present aspect of the christian church, and to society at large. The fact that so many young children have become in a two-fold sense, "babes in Christ," should serve to call forth the most earnest and prayerful attention.

In the general deficiency as to parental instruction, it is not unlikely that the conversion of very young children derives most of its instrumentality from Sabbath schools and bible classes. If the fact is so, then we may expect to see such families as neglect these institutions often left in barrenness, while others are blessed around them. Witness the following testimony, furnished by the Sabbath School Instructor:—

"A clergyman in Massachusetts said, that during a revival in 1828, in the town where he was settled, some were hopefully converted from every family *but one*, in the vicinity. Respecting that one family, he mentions the following incidents:—

"The family was large; the father, though a professor of religion, *refused to send his children to the Sabbath school;* and gave as a reason, what hundreds have given before him, and many are giving even now, viz. *that he could teach them enough at home.* That large family of children was passed by in the revival; not one mercy drop was shed upon it; while all around was watered abundantly."

FAMILY SCENES.

Romping Sally runs against the corner of the table, raises a bump on her head, and of course begins to cry lustily. The mother comes to her assistance.

"Did it hurt its pretty head? What was it hurt my Sally?"

The sobbing child points to the table.

"Was it the table? Naughty table. Beat it well. [Slap, slap, on the offending table.] That will teach it to hurt my Sally another time. Beat the naughty table again. It shan't hurt my Sally."

In the mean time, Sally's contusion has become less painful, the red eyes are dried, and the child is pacified—at the expense of a special lesson in *revenge*. Miss Sally, fifteen years afterwards, throws the name of every mischance or misfortune which her own clumsiness or folly had caused, upon her companions and dependants, simply because she must still have a table to beat.

The mother's pet, Tommy, has been playing all the morning with his new toys, has broken up his drum to see what was inside of it, and tossed his penny trumpet and his windmill into a corner, and now he comes crying to his parent, tired of his play and playthings, and expects her to spend her time in inventing new amusements for him.

"No, I'm busy. The clothes have just come in from the washing, and I must put them away. I can't play with you to-day, Tommy; indeed I can't."

But Tommy knows better. He has been told fifty times before, that his mother was busy and could not attend to him, and he remembers well, that a little teazing gained him the victory. Like a general, he tries the same manœuvre again.

"Come and play with me, Ma! I don't know what to do. I can't play alone, and Dick won't be home from school till two o'clock."

A fresh denial provokes a second fit of crying, and Tommy's perseverance triumphs. His mother plays at hare and the hound with him, makes a cat's cradle for him, tells him ghost stories, and mends his drum till the clock strikes two. The father comes home, sees no dinner ready, looks for his wife, and finds her at the papery press. "My dear, how is every thing so late to-day?"

"Oh, that teazing Tommy would have me play with him, this whole livelong morning, and I have not been able to do a thing since breakfast."

Thus a petted child's whims are allowed to derange the economy of a whole family; and the good mother never dreams that she is bringing up her favourite to be a selfish, self-important being, a burden to society.

Even the odious vice of lying is most unconsciously, but most effectually, inculcated by the weakness and inconsistency of parents.

"Frank, you shall not go outside the garden wall again, to play with those dirty boys in the street. I have told you fifty times I would not have it; and I won't. If you ever go again, without my leave, I'll never speak to you afterwards. I'll sell you to the gypsies, and they may do what they like with you."

They say men would leap over the wall of a paradise, even though it were surrounded by a desert, to escape confinement. At any rate, Frank does not choose to be cooped up: So he leaps the garden wall next day, and is the merriest and noisiest among his rough companions.

His mother finds him. Does she cease all intercourse with her own child, as she promised? Does she sell him to the gypsies, as she said she would? Yet she expects him when he grows up, to consider his word, once given, sacred and inviolable. If she detects him in a lie, she wonders how in the world he learnt such a wickedness; and were you to suggest that her own example (at all times more powerful with children than precept) was the cause, 'twould be considered an insult never to be forgiven.

No wonder that a man's word goes for so little, and that we must have pledges upon all occasions. The best friends the lawyers have, are ignorant mothers. They bring them more business than all other causes put together.

MISCELLANEOUS.

From the Protestant.

PAPAL POISON.

Some weeks since, we published as a fact received from ample authority, that the late Pope had given to Mr. Dubois, the Romish prelate of New-York, ten thousand crowns towards the erection of a *jesuit monastery* on the Hudson. The papist and infidel and half-protestant newspapers instantly denied it; and they were credited.

Look Here! "The Propaganda at Rome gave a donation of $10,000 to Mr. Dubois, of New-York, towards the establishment of a college in his diocese. Most of this sum has already been received."

This statement is extracted from the National Gazette, the editor of which, mirabile dictu! is a soi-disant papist, and who has doubtless published the fact by authority.

To which we add an extract of a letter from a gentleman who was lately in Baltimore:—

"The new nunnery, or *house of sin*, is almost finished, but the mass-house along side of it, has not yet been begun. The overthrow of Charles X. the Pope's oldest son, and the degradation of Cheverus, have stopped the French revenues. These causes alone have kept the Roman Dubois so long from New-York. A *large number of Jesuits are expected to accompany* him, who are to settle in the west as teachers. Ten or twelve French Jesuits have very lately arrived in Baltimore; and are all now engaged in teaching youth.

"Hearing of the large bell, I went to see the *bell-metal virgin*. This saint is enclosed in a wooden box, at the east of the mass-house, facing the rising of the sun. Many Protestants, also, were there, expecting to have a full view of the Latin; but the Jesuits were too cunning to let us Americans have a laugh at this piece of wicked imposition. The Latin is hidden from the inspection of Protestants. I enquired when this noisy Saint Mary was to be *christened;* but it was intimated that she had been *consecrated* in France. I saw two nuns and four other women cross themselves and courtesy before the bell. What idolatry!"

From the Washington Spectator.

TRAGEDY WITHOUT FICTION.

The annals of female wretchedness and despair in this city, might furnish materials for many a large volume, without resorting to fiction. The following facts we present in the plain, unadorned language of the person to whom we are indebted for the story. Scenes like these require no powers of description, nor can the pomp of words reach them:—

Story of Eliza L—, from the city of ——.

This young girl was betrayed in her fifteenth year, by a *gentleman* entrusted by his fellow citizens with an important official station. He brought her to this city, placed her in a house of ill fame, kept her there two months, and then left her with a very small sum of money, promising to return in two weeks. The appointed time passed away, and in vain she looked for his return. Her money was gone, and she would not be persuaded to see any other man. The female that she lived with turned her into the street. Without money, without friends, she wandered on in despair, not knowing where to go. At last, she met a poor woman who had washed for her. She, in pity, took her home, where she took her bed, and never left it. She raved incessantly of her destroyer and her home. She tore her hair at times, and it was almost impossible to keep her in her bed. Her senses returned, but with deep melancholy. She spoke not one word in ten days. Her kind old friend being obliged to leave her sometimes alone, she embraced the opportunity of procuring poison; and on her friend's returning, she found her in the agonies of death. Horrid, beyond description! She left a letter for her betrayer. She told him of her misery and despair: but it breathed not a word of reproach. Her parents were wealthy, and he had seduced her under the promise of marriage.

Mothers, look well to your daughters! Young ladies, be not light minded, but fear. Fathers, Christians, philanthropists, men of genius and literature, of honour and of fashion, see to it, that the customs of society, the maxims of life, the turn of female education, the taste that moulds the young mind, and the books and the amusements that are held in esteem, be not such as are unitedly suited to assist in deceiving and destroying the fairest portion of creation. And let every freeman take care that his vote is not given to the ruthless, heartless rake; lest vice be honoured in the land, and the vilest men be exalted, and the curse of incensed heaven blight our republic.

FRATERNAL AFFECTION.

Two or three years since I happened to remark that two boys, (brothers), who were employed in road making, were well disposed, and possessed considerable ability. On my expressing a wish that they should learn to read and write, they asserted their readiness to attempt it, one offering to maintain the other by his labour until educated, on condition that the other in turn should support him when this was effected. This was immediately put in practice, the labourer working harder than ever to maintain the scholar. In about eight months the scholar being quite a proficient in writing and arithmetic, returned to his work; and supplied the other brother with bread while he also learned the same branches.

This affecting example was not allowed to pass unrewarded; aid was afforded, and afterwards they were both made overseers, though very young. On the suspension of road making, they both went to Smyrna; where one is employed by a merchant, and the other has established a school of mutual instruction at Burnova. Thus two poor orphan boys are respectably and profitably established through this valuable institution. *Br. & For. Sch. Soc. Rep.*

Suppose a son is walking with his father, in whose wisdom he places the most entire confidence. He follows wherever his father leads, though it may be through thorns and briers, cheerfully and contentedly. Another son, we will suppose, distrusts his father's wisdom and love, and when the path is rough or uneven, begins to murmur or repine, wishing that he might be allowed to choose his own path; and though he is obliged to follow, it is with great reluctance and discontent. Now the reason that Christians in general do not enjoy more of God's presence is, that they are not willing to walk in his path, when it crosses their inclinations. But we shall never be happy, until we acquiesce with perfect cheerfulness in all his decisions, and follow wherever he leads without a murmur.—*Memoirs of Payson.*

TRADE WINDS.

Much misconception exists even amongst professional men, as to the direction from which the trade winds blow. We talk of the north-east and south-east trade winds, till we fancy the wind within their limits blows steadily from these points. No position can be more contrary to fact. At every part of the line, drawn from north to south, across the district in which these winds prevail, (28 N. to 28 S.), their direction is different; and it will likewise be found, that they vary in strength and in direction, according to the season of the year.—*Quar. Review.*

MORE RESTITUTION.

The Boston Weekly Messenger says:—"Mr. Joseph Noyes, of this city, yesterday received a letter through the post-office, enclosing $40, with the words *Principal and Interest*, written in an apparently disguised hand. Mr. N. does not recollect any loss which entitles him to this remuneration."

It was one of the favourite maxims of Sir Joshua Reynolds, "That all the gestures of children were graceful, and that the reign of distortion commences with the introduction of the dancing master."

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	1-2
Utica	1-2	Delaware County	3-8
Geneva	do	Reading	do
Auburn	do	Pittsburgh	do
Ontario	do	Gettysburgh	1
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	do
Rochester	do	Others uncertain or broken	50
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawincket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 65a4 70	Sole, oak tanned, lb.	20a25
Pearl do.	5 00a5 05	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	all	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	4 87a4 87	Havana, white, lb.	9a12
Western (canal)	5 12a5 50	—— brown	6a8
Rye flour	3 50a3 62	New-Orleans	6a7
Indian meal	3 50a3 56	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 00a1 03	*Tallow.*	
—— western	1 09a1 12	American, lb.	6a7
Rye	73a75	*Teas.*	
Corn, north yellow	68a70	Bohea, lb.	40a45
Oats	37a38	Souchong	56a75
Barley	80a	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 50a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	8a9	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a75
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,

Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL.D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, and will have but one signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from *patients*, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Previdentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:—

UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums or specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.